

Jainagar Expedition of Sultān Firūz Shāh—English
Translation and Text of an Extract from
'Sīrat-i-Firūz Shāhī'.

By N. B. Roy.

The unique manuscript of *Sīrat-i-Firūz Shāhī* in Persian¹, preserved in the Bankipore Library, constitutes a source of first-rate importance for the history of the reign of Sultān Firūz Shāh of Tughluq dynasty. It was composed by an anonymous author at the dictates of Sultān Firūz Shāh², as is clear from the following verse:—

کتاب سیرت فیروز شاہی مرتب شد بتائید الہی
باملاء شاہ جهان شد کتابت طریق سلاطین و آداب شاہی

It is a compendium of the various activities of Sultān Firūz's reign, e.g. his campaigns, works of public utility, canals, hospices, hospitals, buildings and monuments. It is written in an elegant and ornamental style. The sentences are short, but often abstruse, and full of metaphors, similies and high-sounding expressions usually characteristic of Persian writers. A singular feature of the work, which gives it a distinctive place in Persian literature, is that though it is written in prose, in places it reads like verse. In addition to the musical swing and jingle of rhythm, characteristic of Persian verse, the author invariably complicates the sense by using almost similar words varying in the number of diacritical marks, and thus renders it difficult to understand even a simple narrative.

The history of Orissa from the earliest times down to the 16th century is wrapped in obscurity. Except for a few inscriptions, there is hardly any historical account which lifts the veil of mist that shrouds the history of this land. The extract from *Sīrat-i-Firūz Shāhī* published in the following pages helps materially in clearing up this mist. It supplies us not only with

¹ No. 547, vol. VII, of the *Bankipore Catalogue*.

² According to Shams-ul-Ulema Hidayet Hossain the work was dictated by Sultān Firūz. He based his opinion on the word *Imlā* which means dictation (*J.R.A.S.B.*, July 1914, XCVIII). The present work, however, deals with such varied and technical topics, e.g. astronomy, pharmacopœia and its stylistic peculiarities vary so widely from those of *Futuhāt-i-Firūz Shāhī*, which was composed by Sultān Firūz (vide *J.R.A.S.B.*, Aug. 1941) that we have hardly any doubt that the work was written at the dictates but not to the dictation of Sultān Firūz.

Sīrat-i-Firūz (Sir Jadunath Sarkar's copy of Bankipore MS, p. 1).

details about the expedition made by Sultān Firūz into this country but also throws light upon the wealth and prosperity of this kingdom, the splendour of the temple of Jagannath at Puri and the peculiar rites of worship that were prevalent there in the 14th century A.D. Of particular interest in this extract is the account of the aborigines of south Bihar and some of the characteristics of these interesting people who have survived in almost inaccessible regions from the dawn of history down to the present day.

The description of the Jajnagar expedition given in this extract is, however, of special interest and importance. In *Tārīkh-i-Firūz Shāhī* by Shams-i-Siraj-i-'Afif, it is merely stated that Sultān Firūz marched from Bihar to Cuttack-Banarasi. The account in *Munshūt-i-Māhrū* is more detailed, but it does neither describe the route of Sultān Firūz's march to Cuttack nor his wide-spread ranging across the country. The present extract surpasses in detail not only all other contemporary and later accounts of the Muslim chroniclers but gives an account of various stages of the Sultān's march to Cuttack.

Sultān Firūz set out on this expedition from Jaunpur towards the middle of October, 1360 A.D.¹ Ascending the throne of Delhi at a difficult time in 1351 A.D., he had restored order and security in the kingdom and recovered the imperial territories from Oudh to the Kusi by defeating Sultān Shams-uddīn Ilyās Shāh of Lakhnauti in 1352-1353 A.D. During 1353-58 he recuperated the prosperity of the empire by his beneficent legislation and irrigation activities but the independence of the two eastern kingdoms, Bengal and Orissa, galled his pride. Accordingly he led a second expedition into Bengal in 1358-9 A.D. During his halt at Jaunpur, (July-Sept., 1360), on his return journey to Delhi he conceived the idea of making a lightning raid into Jajnagar from the north. He started from Jaunpur with a light cavalry and reached Bihar about December, 1360. From this place he marched towards modern Pachet through the undulating plateaus of southern Bihar. The area constituted a beautiful landscape of south Bihar, with low hills and dales, dotted with orchards abounding in various kinds of fruits. Game was plentiful in this region, and the Sultān indulged his love of chase by shooting various kinds of deer and numbers of strange animals. After a delightful spell of hunting, the Sultān burst upon Sikhar in the Manbhum district. The Raja of this place was an important chief with thirty-six minor chiefs as his vassals. The Raja fled on the surprise attack of the Muslim army. The garrison in the capital put up a stern fight, but was overpowered. Thereupon the Muslim army pushed southward and marched through the

¹ *Tārīkh-i-Mubārak Shāhī*, B. I. Series, p. 129; *Ṭabaqāt-i-Akbarī*, B. I. Series, p. 232, gives this date.

defiles of Maubhum and Singhbhum, the track lay through steep plateaus and thick forests skirted by chains of low hills. The Sultān had planned beforehand the various stages of journey, but he could not march more than twenty miles a day. The first town of the kingdom of Jainagar upon which the imperial army broke was Tinānagar. This place had so far been immune from Muslim invasions, but the inhabitants did not submit without a struggle. After the reduction of the town, the imperial army hewed its way to Kinianagar (Khichinganagar) which was a prosperous town mainly inhabited by Brahmins. After a short refreshing halt at this place, Sultān Firūz made a turning movement southward and sweeping through Keonjhar reached the frontier of the Cuttack district. This movement was so swift as to outstrip the news of the advance of the Muslim army, which had arrived at Saranghar, five miles southwest of Cuttack. The king Bhānudeva III fled from the fortress of Saranghar, leaving the task of defence to the garrison who offered a brave fight but was defeated. As a result of the flight of Bhanudeva the whole country lay at the mercy of Sultān Firūz. First of all he marched to the royal capital Cuttack and after the occupation of this place sallied forth to Puri.

Here stood the famous temple of Jagannath which has been a hallowed spot of the Hindus for ages. The eternal deep rolled by it; artizans had lavished all their skill in the construction and decoration of this temple. For the celebration of the worship of Jagannath, situated in this exquisite spot on the seashore, the Ganga kings of Orissa had made magnificent endowments: thirty thousand dinars were expended annually on the food dedicated to the deity at the time of worship; daughters of the nobility devoted themselves to menial work in the temple and won favour in God's eyes. Ascetics who had earned spiritual grace by mortifying their flesh, squatted in front of the temple; their matted hair, emaciated body, sallow countenance, and sunken eyes bespoke utter contempt of the world and its vanity. For paying homage to these holy persons, people flocked from far-off places. Here thronged people who sought relief from the sufferings of the earthly tabernacle by most ghastly and revolting orgies. Some earned eternal beatitude by consuming themselves in the flames of fire, others by leaping into the deep sea, others again immolated themselves by slicing off their limbs.

Sultān Firūz destroyed the shrine, defaced the deity, and obliterated all vestiges of this temple by throwing the debris into the waters of the sea. The region round Puri was studded with many magnificent shrines; there was the temple of Megheśvara (Viṣṇu) at Bhubaneśvara, built by Svapnesvaradeva during the reign of Anangabhimā II¹. It had a beautiful garden and a

¹ *Epigraphia Indica*, vol. VI, pp. 198-203.

tank within its precincts and maintained a seminary for the study of the Vedas. There were other temples, e.g. the famous temple of the Sun-God at Konārak in the district of Puri, erected by Narasingh I¹, (1238–1264 A.D.), the temple of Viṣṇu at Ekāmra (Bhubaneśvara) consecrated to the triple deities of Balaram, Kṛṣṇa and Subhadrā, built during the reigns of Bhānudeva I², and the temple of Cateśvara (Śiva) in the Padampur pargana of the Cuttack district.³ It is not stated whether these temples also were destroyed but that some of the images of the temples in the neighbourhood of Puri were removed and carried to Delhi is explicitly stated.

Scores of thousands of people of Orissa had taken refuge inside the Chilka Lake to escape from the fury of the imperial army. They were attacked in turn and a large number of them were put to the sword, while the rest offered submission. The victorious campaign was concluded by an elephant hunt in Padamtala in the Baramba State of Orissa, and the Sultān returned to Kārā via Sambalpur⁴ with immense spoils and a long train of captives.

It was an audacious campaign, brilliantly conceived and mightily executed. No other Muslim Sultān had accomplished such a task. The invading hosts had hitherto attacked Orissa, along the sea-coast either from the north-east or from the south-west. No other general ever dared to force his way to Cuttack from the north through the aboriginal tracts and the impenetrable defiles and the dense forests. The successful execution of this campaign testifies to Firūz's undoubted skill as a general. This master-stroke, coupled with the equally successful (though hard-won exploit in Sind and in Nagarkot), refute the charge of military incompetence that has been levelled against this Sultān by Haig, Lanepoole and Smith.

The account sketched above also removes all doubts regarding the location of the kingdom of Jainagar and the route of Sultān Firūz's march to Cuttack. From the meagre account of 'Afif, and the names of a few places, e.g. Gadha-Katanka, Ratanpur, and Saranghar, mentioned in *Tārīkh-i-Mubārak Shāhī* and *Ṭabaqāt-i-Akbarī*, Major Raverty put forward the incorrect hypothesis that Sultān Firūz marched from Bihar to Ratanpur in Bilaspur district of the Central Provinces of the present day, and thence through Jainagar to Puri. This view was supported by R. D. Banerji, and as a result Jainagar and Orissa were regarded as two separate kingdoms. The detailed description of the stages of the Sultān's march would make it

¹ *Antiquities of Orissa*, vol. II, pp. 145–163.

² *Epigraphia Indica*, vol. XIII, pp. 150–155.

³ *Journal of the Asiatic Society of Bengal*, Old Series, vol. LXVII, 1808, part 1, pp. 317–327.

⁴ *Munshāt-i-Māhrū* (Dr. Raghubir Singh's copy of R.A.S.B. MS., p. 104).

abundantly clear that Raverty not only confused the route of march but made the confusion worse confounded by regarding Jajnagar and Orissa as two separate kingdoms.

In the preparation of this paper, I have received invaluable help from Prof. Mahfuz-ul Haq. Dr. Baini Prashad, the translator of *Qanun-i-Humayuni*, an erudite scholar in Persian, but widely known for his researches in Zoology, had thoroughly revised the English translation for me at an enormous expense of his time. P. Acharyee, Archaeological Officer, Mayurbhanj State, helped me materially in identifying the places mentioned in the text. Sir Jadunath Sarkar, who initiated me into the study of Persian, offered me the use of his MS. of *Sīrat-i-Firūz Shāhī*. Dr. Raghubir Singh, Heir-apparent, Sitamau State, lent me his copy of the MS. of *Munshāt-i-Māhrū*. My grateful thanks are due to all of them.

ENGLISH TRANSLATION.

In 762 A.H.¹ news was brought by travellers of the occurrence of wild elephants—whose form cannot be pictured by imagination—, in the kingdom of Jajnagar², which was situated

¹ According to *Tārīkh-i-Mubārak Shāhī* (B. I. Series, p. 129) Sultān Firūz spent the rains at Jaunpur and started from this place in Dhīhijjah 761 A.H. which would correspond roughly to October, 1360 A.D., *Ṭabaqāt-i-Akbarī* also supports it (*T.A.*, B. I. Series, p. 232). It appears that Sultān Firūz started from Bihar in Muharram, 762 A.H. (December 1360).

² The description contained in *Sīrat-i-Firūz Shāhī* and in *Munshāt-i-Māhrū* and the reference in *Makhzan-i-Afghanāh*, to this kingdom of Jajnagar, refute Raverty's view, that Jajnagar and Orissa were two different kingdoms. In the Eng. trans. of *Ṭabaqāt-i-Nāṣirī* (B. I. Series, p. 588) Raverty wrote, 'Jajnagar appears to have been bounded on the east by the range of hills forming the present west boundary of Udisah-Jag-nathh, Katasin, on the Maha-nadi, being the nearest frontier town towards the Lakhanawati territory. Farther N. it was bounded towards the E. by the river called Braminy by some English writers—. On the W. it does not seem to have extended beyond the Wana-Ganga, and its feeder the Kahan; but its southern boundary was the Gudawuri, and S.W. lay Talinganah'. R. D. Banerji supported Raverty's view. According to him 'Firūz Tughluq advanced from Bihar towards Gadhakatanka. Jajnagar lay at the extremity of this province which is the same as the British district of Jubbulpur. . .'. After passing through Jajnagar territories Firūz Tughluq entered the kingdom of Bhanudeva III (i.e. Orissa) (*History of Orissa*, vol. I, p. 282). This MS., however, says that Firūz marched from Bihar to Sikhar (Sikharbhumī) which is in modern Manbhum district of the province of Bihar. From Sikhar Firūz strode forward to the town of Tinānagar, thence to Kiniānagar which appears to be an abbreviation of Khichingānagar, the ancient capital of Mayurbhanj. According to the present MS. Tinanagar and Kinianagar were included within the kingdom of Jajnagar. Thus if R. D. Banerji's opinion is accepted, the kingdom of Jajnagar extended from the eastern boundaries of modern Central Provinces right up to the limits of Bengal. Cuttack, Puri, Lake Chilka were also parts of Jajnagar. Where then did the kingdom of Orissa lie? In *Munshāt-i-Māhrū* (Dr. Raghubir Singh's copy

along the eastern sea-coast on the extreme border of Hindustan; (they stated that) there were thousands upon thousands of these clever and mighty (animals). In this wilderness are found savages who have never set their eyes on civilized men. They cannot understand the language of the civilized people, nor can the latter comprehend their speech (of the savages). Their dress consists of peacock-feathers, and their food the flesh of buffaloes; the trees are their dwellings, and leaves and flowers their beds¹; their drinking bowls are the palms of their hands with which they sip water from streams by day and night. They are nude, bare-footed men, devoid of all humane sentiments; they shun the haunts of men. They employ a peculiar signal when they want succour from their own tribesmen, at the time of concentration of troops. (When) bodies of soldiers and men advance to attack them, one of them lops off an earlobe with a sharp instrument, and shows the fellow-tribesmen blood on his person. In a short while, hundreds of men gather together for their help and succour. Like wild elephants, they, with their shouts, cries and calls, hurl back the attacks of furious elephants in such contests, but when they notice the dust raised up by an (attacking) cavalry, and are unable to come up to it, they break up their formations and like monkeys climb up the trees.

If even a single plot of this land covered with the susan flowers were extolled by a thousand tongues, it would not be possible to describe an infinitesimal part of its excellence. All the people of this country are as black as crows, and their dwellings are always located in orchards where they live like crows in their rookeries. All people of this country are warriors and independent, but affable and silly. Their garden walls are made of the black Indian soil. Their complexion resembles that of the Sudanese². What value is there, in their darkness

of R.A.S.B. MS., p. 90) it is definitely stated that both Jajnagar and Orissa were identical. *Munshāt-i-Māhrū* says:—

دوم فتح شهر کہ از احصار اعظم ملک جاجنگر
است و ولایت او ایسہ میخوانند

The account of *Makhzan-i-Afghanāh* (Sir Jadunath Sarkar's copy) also corroborates our view.

¹ The attraction of the Santhals for woods and aversion to settled habitation is borne out by Dalton, 'In marked contrast to the Kolarians of the Munda and Ho divisions, the Santhals, as a rule, care little for permanently locating themselves. A country, denuded of the primeval forest which affords them the hunting-grounds they delight in and the virgin soil they prefer, does not attract them (quoted in the *Imperial Gazetteer of India*, vol. XII, Old Edition, 1872, pp. 238-246).

² The people referred to here are evidently the Santhals, the pitch darkness of whose complexion is attested by Dalton, in the *Descriptive Ethnology of Bengal*. 'The Santhals' according to him belong to the dark races of India. The Cheros, Hos and Mundas are, on the whole, fairer. Mr. Mann remarks of them, that their cast of countenance almost approaches the Negro type.

having an affinity with that of the Sudanese; the seed of darkness pervades their minds, and their temperament is so malevolent that it would not wear off even by constant association with Christ, the son of Mary; all that is called black (*Sawda*) is held dear by them. Their palms dyed with myrtle appear as if they have been stained with the blood of the lover and that of the heart of the beloved.

Verses.—

They have tinged their hands with the blood of their dear ones,

Their finger-tips they have stained with the colour of the red-berry;

Their faces beam with joy; smile and laughter are patent on their lips;

Their minds overflow with love; their heads are full of youthful intoxication.

How (beautiful) are the faces, how (lovely) the locks of their hair;

The former (faces) are the harbingers of a happy life, the latter (hairs) an excuse for enjoyment.¹

In every orchard are found various kinds of trees, and such varieties of fruits and ripe pomegranates, as (human) eyes have never beheld anywhere. Oranges so beautiful in colour, and which have never borne the hardships of transit since the beginning of the world, have neither been seen nor tasted by anybody. Every cocoa-nut tree vies in height with the sun; the sickle of the moon does not reach the fruits, and they are safe from the hands of thieves. It is a straight, slender tree and its branches are so high that they do not recline like the sun and the moon. There are other kinds of edible fruits in Hindustan, but the cocoa-nut surpasses all of them and is never niggardly in its yield. They rest underneath the shade of a (natural) basket which has been constructed without the help of the tools of a basket-maker or of a potter's wheel. They are filled with a sugared drink and are, as it were, the breasts of the orchard, which like a kind foster-mother suckles

¹ Regarding their locks of hair, Col. Dalton remarks, 'The heads of young girls are generally uncovered, displaying a mass of black, rather coarse, but sometimes wavy hair, gathered into a large knob at one side of the back of the head ornamented with flowers or with tufts of coloured silk'. Their delight in dancing and playing the flute is well known. Col. Dalton remarks, 'The sound of their flutes and drums attract the maidens, who smooth and adjust their long hair, and, adding to it a flower or two, blithely join them'. Then begins a hilarious dance in which are seen 'the maidens decked with garlands of flowers and peacock's feathers, holding their hands and closely compressed, so that the breast of the girl touches the back of the man next to her, going round in a great circle, limbs all moving as if they belonged to one creature, feet falling in perfect cadence, the dancers in the ring singing responsive to the musicians in the centre'.

the people promptly and eagerly. Sucking the human breast after two years and a half, which marks the time for weaning, is forbidden and unlawful, but sucking the breast of the garden at all ages is lawful and permissible. The offspring of Adam does not obtain milk from the mother's breasts without crying, but this breast readily offers its milk of its own free will. The human nurse is stingy with her milk but the motherlike cocoa-nut tree offers liberally her milk. The milk of women is sticky and thick, that of the cocoa-nut is transparent and thin. Sucking the milk provides sustenance for the children (only), but the drinking of the cocoa-nut juice is permissible for all women and men. In addition to these trees, there are others which are peculiar and indigenous to the country of Hind, as for example, the areca-nut palm, in search of which denizens of the world would even give their life. Each nut (of this palm) hangs like a pearl in the ear of the straight cypress-like tree, or each of them is enclosed like the grain of life in the sheath of the heart. To exhilarate the spirits of their dear ones, lively-tempered persons crack the nuts into bits, and powder them like alkali in the mill of their teeth, and until its particles are leavened with the green leaf (betel), the lips of the moon-faced (beloved) do not become rosy, and the teeth of the coquettes do not take on the red tint. The palm trees, which have their heads lifted to the sky, on a dark night appear as if veiled. Their trunks stand out in the groves of the orchards like the columns of the royal court and their leaves are woven (as it were) into a green brocade with the warp and woof of the carded cotton thread.

The flowing streams are the cheer of life and spirits; the towns are flourishing, there are majestic edifices, goods beyond enumeration, property without limits; such is the country of the unbelievers¹. By universal agreement, the imprisonment and massacre of the inhabitants of this land is permissible. The inhabitants of this country are polytheists; they are always sunk in a state of drunken stupor and given to idol-worship. They constitute a distinct tribe of Mulhids and Ibahiyats. They have made the idols the objects of their worship and have erected temples in every town; the most famous of these is the shrine of Jagannath, like that of Somnath on the coast of the Arabian sea, Lat, Ujja and Minat in Arabia; every temple has its special store of treasures, and there is a manufactory for every special commodity attached to each.

When the news of the charms of this tract was conveyed to the royal ears, it was honoured by his attention, and the attention of his gracious mind was focussed on journeying

¹ All the contemporary chroniclers speak in eloquent terms about the prosperity of this country, 'Afif (B. I. Series, p. 165), *Munshāt-i-Māhrū*, pp. 101-102.

towards that quarter, with a view to extirpating Rai Gajpat, massacring the unbelievers, demolishing their temples, hunting elephants and getting a glimpse of their enchanting country.

Verse.—

When I heard that the country of Jainagar is endowed
with such excellence,
My heart naturally became inclined to hunt in Jainagar.

When this design became patent in the mind of the world-adorning king, who is the shadow of God, (May through the grace of God, the shadow of his greatness be everlasting !!), he ordered that strong armies, and brave regiments (of) stalwart fighters fully versed in warfare, inured to the hardships of marches, possessed of reckless daring, and knowledge of different parts of the world

Verse.—

(Men who are) skilled in warfare; well-versed in the strategy of war.

be assembled. Orders were conveyed to them to follow the gracious royal stirrups, well-equipped and accoutred. And they were directed to relinquish heavy loads and equipment, and carry only a light outfit suited for rapid marches, and they were forbidden to take with them women and children, wives and concubines whose presence in this campaign would be a source of worry; and also they should not try (to carry) large stocks of provisions. Having made these arrangements, he, under the shadow of divine protection, mounted his sturdy charger, and started from Jaunpur with royal pomp,

Verses.—

It (the royal steed) is so light-footed that it does not
awaken the sleepers when it scampers over their eyes.
The face of the sky has turned blue from its hoof beats,
The sparks from its shoes have scorched the back of the fish.
By a trick it makes itself hidden under the shadow of the
mosquito-wing.

By its skill it runs into the corner of the eye of a flea.
It is so fleet that the earth rocks constantly like drops of
quicksilver under its pounding hoofs.

The wind flashes with sparks of fire at the violence of its
hoof-beats

The earth becomes crescent-shaped by the marks of its shoe.

At the time of charge it rushes like a shark in the ocean

During attack, it springs like a leopard upon a mountain.

By the stamp of its shoes, it perforates the horn of the cow
like the hive of the wasp in the subterranean region.

and set out for Jajnnagar. The auspicious standards reached the town of Bihar in the spring, and from this place he gave orders for the successive marches of the royal armies. When he reached the frontiers of the Sikhar¹ country, he enquired about the game animals peculiar to that region. It was reported that a kind of animal found in the valley of this hill is called Gōrkhar, but it can only be captured with great trouble and skill. This animal resembles buffaloes in appearance, has moon-shaped marks on its forehead, is four-footed and has a white tail. From this place he turned back a few miles and hunted a large number of wild deer. On the return journey to Sikhar from this place strange and peculiar animals were bagged on the way. After the armies crossed the hills, they saw a deer². This was an animal, whose flesh in flavour and taste is superior to the meat of every other type of game. Its hide possesses a peculiar virtue, a piece of it worn by any person, whether man or infant, acts as a charm against epileptic fits and possession by genii and ghosts. It is red in colour, resembling the swallow; countless numbers of this species were bagged, and an order was issued to flay them and to preserve their skins, so that the people might be able to use them for their beneficial qualities, and also have a chance of seeing them, because in all our wanderings in search of game such strange animals had never been seen.

Thereafter, attention was directed to the extirpation of the Rai of Sikhar whom thirty-six kings paid homage. Sikhar is a hill whose crest vies with the Pleiades. The mighty armies besieged this hill, and stormed it in a day. Countless unbelievers formed food for the sword, and seventy thousand people with their children were taken captive. The Rai of Sikhar, when he saw the troops closing in upon the hill, fled from the fortress even before the siege had commenced.

Victorious, light of the eye of the kingdom, bud of the garden of sultanate, fruit of the mind of sovereignty, core of the heart of royalty, flower of the garden of Fortune, wholesome water of the fountain of joy, favourite of the king of the world, Shukr Khan³ was (living) here at this time. Three months

¹ Sikhar was the surname of a ruler of Tailakumpa identified with Telkupi in the Manbhum district. In Ramacharita of Sandhyakar Nandi (*Memoirs of the Asiatic Society of Bengal*, vol. III, No. 1, p. 36, occurs a verse—Vandya-gune-Simha-Vikrama-Sura-Sikhara-Bhaskara-pratapaistai). And in the annotation it is written that 'Sikharaiti Samaraparaisara-Visaradarirajaraji-ganda-garva-gahana-dahana-davanalah Tailkumpi ya Kalpataru Rudrasikhara'. In the introduction to the text of Ramacharita, published by the Varendra Research Society, it is stated, p. xxvii, that Rudra Sikhara was the ruler of Tailakumpa, and the region over which he held sway is still known as the Sikharbhum, evidently after the surname Sikhara of the royal family.

² The author puzzles the reader by writing مرگی which in Persian means death but in Hindustani, a deer.

³ Sukr Khan has been held by Raverty and others to be Shukr Khātun, but the present account supplemented by that of 'Afif (B. I. Series, p. 330)

and ten days only had elapsed since the birth of this fortunate prince, when this pearl of the crown of sovereignty, this new moon of the sky of joy was admitted into the light of the cradle of His Majesty's fostering care out of the dark shell of the infidel country. When the mischief-mongering Rai took recourse to flight, this amulet of safety slipped off from his hand. Prosperity and safety, order and security, vanished from the Rai and his country, as a result of this loss and separation (from Shukr Khan).

Verses.—

The mind was full of happiness and free from anxiety
All that belonged to the Rai, passed away from him;
You had been the solace of my mind and the peace of my
soul
You went away and all that attended on you also departed.

By God's grace, affection for this fortunate prince obtained so firm a hold in the mind of the Muslim king that he was granted a higher status than most descendants of the Sultān. He grew up daily under the fostering care of His Majesty. Fortune and prosperity are always the handmaidens of good name, learning and intellect are the attendants of good fortune. When he was only seven years old he brought down easily, with his immature hand, deer, long and short-footed (deers), chital (guzan), nilgau (blue cow) and gorkhar (wild asses). He felled ferocious tigers on the spot by a single shot. Excellent qualities and laudable traits which Almighty God had bestowed from the treasury of His kindness on this prince were beyond enumeration. After the conquest of the country of Sikhar he set off for Jajnagar along the various stages through a dark waste and desolate region (by a route which was darker than the moonless night and narrower than the ear of the head; in penetrating through it even ants had to be provided and snakes were jostled together.

Verses.—

Even keen-witted persons are baffled in attempting to describe it:

By its colour the accursed Devil goes astray;
The air of this deadly region is like the hot *simum*.
Its winds are exterminating like the *Simum*.

Its pathways are as narrow as the bridge of Mahshar (the
bridge leading to paradise after the Resurrection).

Its defiles are as gloomy as the heart of the Antichrist.

The nights in this region are darker than the corn of the eye.

The gorges (here) are more precipitous than the corn of the eye (erect) hair.

leaves no doubt that Shukr Khan was the son of the Rai who fell into the hands of Sultān Firūz in course of this expedition.

Each stage constituted a day's march of twenty miles; it could only be covered by soldiers marching rapidly day and night. It was a bitter winter. In course of march through these defiles a strange phenomenon was witnessed. In an area, six farsangs long and one mile broad, tall trees were seen strangely overturned, with their trunks uprooted and the tops broken off; some that escaped this fate, kept trees of equal height suspended by their branches entangled with one another. When this devastating landscape which stood out in striking contrast to the neighbourhood presented itself, the soldiers, irrespective of their ranks, gaped with wonder as to how the destruction of so many trees could have taken place in this way. The Brahmins of this country related that two months before the arrival of the Muslim army, the demon of the wind had blown across this tract and tearing up these trees from their roots, had lain them prostrate on the ground. Some trees, however, escaped through resting on others, their dangling branches getting intertwined with one another.

The Brahmins, the sooth-sayers and astrologers had predicted that on the approach of the powerful Muslim army in the vicinity of this kingdom, a terrible calamity would befall the kingdom and that the people would be engulfed in misfortune at the hands of the attacking army. This state of thing came to pass in accordance with the prophecies which were made by them.

From this place, under the sacred divine protection, the auspicious cavalcade with royal pomp reached Tinnanagar. It was one of the virgin towns of Jajnapur, which had hitherto been immune from the assaults of warriors but was now ravished by the invasion of stalwart fighters. The brain of the garrison, which was deranged by the cottonwool of vanity, on the flourish of the sword cast off the cottonwool of pride from the surface of the sore, and their skulls filled with the marrow of vanity were broken to bits.

The army of Islam set out from this place with a rich booty, and passing through the fixed stages emerged on Kinanagar¹. This is a town which with the cultivated area extended over six farsangs. All its inhabitants were Brahmins, living in ease and plenty and free from fear of attack. Their houses and villas were in the midst of orchards and gardens, fruits and flowers. When the victorious armies (May God help them!) penetrated this region, they importuned the Sultān with the request 'we have captured agreeably to our expectation, a town so large, a place so flourishing, with people so amiable and possessed

¹ Kinanagar appears to be Kichhingnanagar, the ancient capital of Mayurbhanj State. If Satrubhanja ruled about 1325 A.D. (the Kumurkhela inscription, *Journal of the Bihar and Orissa Research Society*, vol. II, pp. 429-35), his successor Ranabhanja was probably the ruler of Kichhing at the time of Sultān Fīrūz's invasion.

of such pleasing manners. All of them are endowed with such comeliness that our people are enamoured of them. Their gait and movements have captivated our hearts. For fear of the royal stewards and sentinels we cannot extend our hands against them. If the royal command for plunder is issued, a large booty would fall into the hands of the forces of Islam. 'The town is flourishing and the honey is without the bees'.

The order was issued 'Our object is the chase of elephants, the demolition of idols and the extirpation of the Rai. These places are only the outposts and dependencies of Jajnagar; the soldiers have marched so far separated from their families, covering so much distance and bearing such hardship; that is our fixed destination. If before the attainment of the principal object we agree to your prayer, and your hands are set to plunder, the (looted) baggage and goods will become an encumbrance for you, and if you are so engaged, our plans for the more important objective are not likely to succeed.

Verses.—

Do not be engaged in a headlong pursuit of the fugitive,
Lest you be separated from your friends.
Do not push forward the troops in pursuit of plunder,
Lest no army be left in the rear of the king.
Better it is for the soldiers to guard the king,
Than to be in the thick of a fight.

Give precedence to that work over this (plunder of Kina-nagar), and relinquish this work (of plunder) in preference to that (subjugation of the Rai of Jajnagar). This town lies along the route of the army. When the chief place is taken, the subsidiary areas will automatically follow suit! If God is willing! When, safely and laden with booty, we are on our return journey having gained the longed-for victory and the desired success, all of you along with your camp-followers will be able to capture a great booty and stuff. Due to this admonition against pillage, they deemed it their imperative duty to obey the behests of the Sultān, and leaving them to their fate started to march forward from this place. A battalion of the troops belonging to the Rai (of Jajnagar) had advanced to obtain news of the approach of the Muslim army, and was lying in wait on the highway disguised as spies. Believing that they would not come, they had encamped to enquire about their whereabouts from the passers-by and send the news to the Rai. The imperial army took them by surprise; they spied the victorious standards and the birds of life flying out of the cages of their bodies, they were taken prisoners. The Rai trusting to their news had remained in the place, expecting that they would apprise him of the approach of Muslim army. (But) as none of them escaped from the jaws of death, and those who were

guarding the highways were taken prisoners and massacred, the news did not reach the Rai till the dust raised by the (advancing) army and the calamity of the victorious troops reached Kulkulghat which was another name for Kalkal¹ and some thousand farsangs distant from Bastak. The dust raised by the cavalry enveloped the fortress of Saranghara², and dust covered the head of the undiscerning Rai.

Verse.—

By the hoofs of the quadrupeds in that spacious plain
The (seven-layered) earth was reduced to six, and the
(seven-storied) heaven increased to eight.

Finding no other alternative except flight and no other course to adopt except retreat, he committed the city into the hands of the headman, and slipped alone. When Rai Purbhandeo³ beheld the umbrella of His Majesty, who was the shadow of God, he fled towards Chattargarh⁴, leaving his troops engaged in the capture of elephants. He sought refuge in the forest in the midst of the elephants so that he might rescue himself by this device from the talons of the royal infantry. When the armies of the Alexander-like monarch having achieved tranquillity

Verse.—

When he strings his bow, yells break forth from the sky.
When he falls upon an ambush, sparks shoot up to the sun.

safely crossed this desolate region, he sent detachments of troops in pursuit of the Rai, and pushed forward his victorious troops in all directions to smite like thunder-clap and lightning, the infidels on the eastern sea-coast and make the polytheists the food for the Islamic sword, take their children into captivity and carry away their goods as spoils. He despatched the

¹ Kalkala is 15 miles north of Cuttack, lying on the direct road from lower Keonjhar to Cuttack. (*Cuttack Dist. Gazetteer.*)

² Saranghar.—After passing through Kalkal, the imperial army marched to Saranghar which was evidently situated near Cuttack. Saranghar was one of the five Katakas (fortress) of Orissa situated 5 miles south-west of modern Cuttack. *Munshāt-i-Māhrū* says that Ahmad Khān let loose his elephants in the jungles of Saranghar before he repaired to the presence to Sultān Firūz (op. cit., Raghbir Singh's MS., p. 92). Raverty's identification of Saranghar with a place of the same name in C.P. is, therefore, untenable.

³ Purbhandeo is Bhanudeva III, who ruled in Orissa from 1353–70 A.D.

⁴ According to 'Afif, op. cit., *Tārīkh-i-Firūz Shāhī*, Bhanudeva sailed away by sea to a place of safety. According to *Tārīkh-i-Mubārak Shāhī*, B. I. Series, p. 128, *Ṭabaqāt-i-Akbarī*, B. I. Series, p. 232, Bhanudeva fled towards Telingana. But here Bhanudeva is said to have fled to Chattargarh which may be either Chatterpur in Ganjam district, or Chatterduar, a narrow pass at a distance of 24 miles from Rajamahendri.

warriors in different directions to search out the hunting ground of elephants, and also sent scouts into the forests. They brought the news that they had seen a herd of elephants in a particular spot in a certain forest, (but) that their capture would not be possible without the imperial elephants. Guided by them the body of warriors attending the auspicious stirrups set out in that direction. It was confirmed by the reports of the captives, who were taken on the way, that undoubtedly a large herd of elephants roamed in that area. He ordered a kheda to be erected over an area of six farsangs; accordingly they erected a stockade and built a rampart with logs of hewn trees for the capture of the wild elephants¹. All round it was so closely beset by the soldiers that it was impossible even for ants to slip out from the inside or for serpents to creep in from the outside. Arrangements were completed within a week. A tumult arose among the people (of Bhanudeva) who were besieged within this enclosure, pangs of thirst and hunger began to tell on their constitution. Swarms of people irrespective of their rank, worried by the situation, with bowls of despair in their hands and ropes of privation and the halters of agony and captivity round their necks, simultaneously raised a chorus of lamentation, saying 'we are dissolving in the crucible of despondency. Our only hope of life lies in the fact, that we be put in chains by the exalted soldiers'.

Verse.—

Every slave, who is set free, achieves happiness
Our happiness, however, consists in becoming your slave.

'Our captivity at the hands of the victorious army would result in our continued existence. It would be kindness towards us if you would enchain us in the train of your prisoners.'

Verses.—

'Wherever there is a prisoner in a cage, he trembles inside the iron bars.

I shall not escape from your cage, so long as I live.

I am obedient to your orders even if you would burn my heart,

I am loyal to your behests even if you ignore me.'

Orders were issued to the effect 'we shall set you at liberty provided you show us elephants inside the kheda'. They agreed and on this condition were released. They brought intelligence that there were elephants in a certain direction within the enclosure which had not tasted water and forage since the beginning

¹ 'Afif, op. cit., *Tārīkh-i-Firūz Shāhī*, pp. 164-5. According to him, the kheda was ten yards high.

of the siege. They occasionally roamed about this place. They were now reduced to such extremities that if even a sheaf of grass is held out to them with the hand, they would meekly follow. Being escorted by this body of men, he (Sultān) rode out for the elephant hunt. A beat was ordered inside the enclosure, and mountain-like elephants were captured by such dexterous tricks and artifices as could not be conceived by fancy or imagination. In course of this hunt, news was brought that the Rai had sent a present of elephants and a petition praying 'Resourceless, I have fallen into this strait. I am a humble servant and the son of a servant of the (imperial) court; for generations I have been a faithful servant and a staunch partisan of your cause. My duty is unremitting devotion and fidelity; it is the glory and fortune of this country that your standard is shining over the heads of these slaves'.

Verses.—

'That morning is happy on which you glide away before him
That day is auspicious on which you gaze at him.
That slave is free who attends on thy stirrups
That country is prosperous across which you travel.'

Further it was set forth: 'The victorious troops are laying waste the country and towns; in fear of life I have retreated to this wilderness; all that I possess, I shall lay before you as an offering'.

Verse.—

If you are pleased to order, I shall along with the arrow make an offering of my heart which has been lacerated by your arrow.

'It is patent that from fear of the army I had left elephants in the jungle to capture wild elephants and bring them to my stable. The wild elephants, which I brought with me, have been forwarded to the imperial court along with presents, with only a single exception. If the (gracious) court takes compassion towards this humble slave and spares (my) life, I shall keep this solitary elephant so that by the graciousness of your Majesty, the name of Gajpat handed down to me by my forefathers is not obliterated. And as long as I shall live, I shall send every year lusty elephants to the imperial court'. Before the arrival of the presents from the king (of Jaj Nagar), one of his ministers named Baki presented himself before His Majesty and petitioned 'For countless years from the time of my ancestors, we have devoted ourselves to the service of the Rai, but he is now oppressing me. When life was endangered and the dagger pierced the bones, I deserted him, panic-stricken and frightened as how long shall I be oppressed by the Rai; to whom shall I represent my situation and complain against the injustice of the Rai. It was my good fortune that the imperial

standards were unfurled at this opportune moment. I have appeared before the court so that I may be spared through the kindness of your sublime court'.

Verses.—

Thy appearance in the kingdom effects a conjunction of the two stars (Jupiter and Venus).

Thy justice prevails in the world of equity.

The arms of thy justice, if they so desire, know how to protect the nest of the turtle-dove from the talons of the falcon and the bills of the eagle.

'At such a moment, your auspicious standards have cast their shadows on this territory.'

Verses.—

Fortune has consigned the reins of the kingdom into your hands

Fortune has mounted the Burāq¹ of your desires

Your scimitar for whose sake the garden of the kingdom was laid out

Has converted the face of the earth into a tulip-eden by the blood of the enemy.

The strength of your arms has proved to the left the co-
tion

Of that person, who extolled Rustam and Isfandiyyar, to be a lie.

Your might smote down many huge dragons

Your majesty hunted down many ferocious + + +

'If your Majesty be not pleased to order my liberation, the hope of my earthly existence will be extinguished. If I am not favoured even at this time, what hour shall I look forward to. When the Rai of Jajnagar and the Zamindars of this country come to know of my favourable position at the hand of your Majesty, denunciations against me will be of no avail.'

Verses.—

When they regard me as your slave, they will esteem me in their eye-ball

Thy kindness which is ever ready to succour the oppressed

Otherwise who am I that your grace should be so kind to me.

(The Sultān) distinguished him with royal favours and bounty, clothed him with robe of honour and made him the gift of a drum and a standard. While this elephant hunt was in progress, Khan-i-'Azam, Khaqan-i-Mu'azzam Ahmad Khān ¹—who had been expelled from Bengal by Sultān Shamsuddīn and had allied with the Rai of Jajnagar—Alas! what amount of atrocities must have been committed by him that these drove the believers (Muslim) to fly from him and seek refuge with the infidels,—

Verse.—

During his reign oppression was so violent,
That death came for succour and began annihilation.

(this oppressed person) left the infidels on the approach of the auspicious standards of the Muslim army and joined the world-protecting court with his troops and followers. His Majesty's kindness is the sustenance of the journey. He obtained according to his expectations many distinctions of rank, horses beyond count and goods beyond enumeration, and enlisted himself in the service of the auspicious stirrups. Thereupon the gracious mind (of the Sultān), May his happiness be everlasting! decided on leaving the stores and the army at the village of Gartas ² in charge of Ibrahim Akhūh, who was the Malik, Malik-us-Sharf-ul-Hijab, commander of the age, a strong-bodied warrior (Rustam) of the age, Ulugh-i-'Azam, Naib-i-Bārbak, and Bashir-i-Sultānī, who was the Malik, Malik-us-Sharq, commander of the age, brazen-bodied warrior (Rustam) of the age, chief of the army, chief of the department of 'Arid-i-Mumālīk.

The victorious standards now set out for the destruction of the temple of Jagannath. This was the shrine of the polytheists of this land and the sanctuary of worship of the unbelievers of the Far East (China and Mahāchin). It was the most famous of their temples. Its buildings were gorgeous; bright images, and shining figures were carved on their walls. The appearance, dress and visage of the dwellers of this place were different; darkness was stamped on their faces, and thin bodies and eyes were devoid of all lustre. Their bodies were haggard and emaciated; life and spirits were so languid that they were gasping, as it were, even for their last breaths. Thirty thousand silver dinars are spent on the kitchen (of the temple). Bevises of the

¹ Ahmad Khān.—According to the *Tārīkh-i-Mubārak Shāhī*, Ahmad Khān had taken refuge in the hills of Rantambor. Rantambor has been identified with Ratanpur in the Central Provinces, 244 miles south of Allahabad, but the description of the Sultān's march contained in *Munshāt-i-Māhrū* supplemented by that of the present MS. establish beyond doubt that this Ratanpur was in Orissa. In *Munshāt-i-Māhrū* it is stated that Ahmad Khān and Baki Pata were entrusted with the command of the army of Jajnagar but they quailed before the onward march of the imperial army (op. cit., Raghbir Sinh's MS., p. 92).

² Gartas.—This word may be Karnas or Garnas.

upper hand over them and had returned empty-handed. On receipt of this news the auspicious stirrups were turned in that direction, and troops were so distributed on all sides that they might converge at a point and convert the island into a basin of blood by the massacre of the unbelievers with the sharp sword. When the auspicious, victory-proclaiming standards, which were the fountain-head of auspicious stars, appeared on the shores of the Isle, with a mighty army,

Verse.—

The earth through the weapons became (bespangled) like
the face of the sky,
The face of the heavens was overspread by dust like the
surface of the earth
The mountain was converted into a cavern by the hoofs of
the cavalry
The cavern was converted into a mountain by the heaps
of the slain.

Eternal Almighty God struck terror into the hearts of these vanquished people. When at daybreak their gaze fell on the shining points of the victorious spears and the drawn scimitars of the vanguard and the wings, they rent the air with a loud outcry, and exhibited their helplessness by casting their swords, shields, arrows, bows, and suits of armour into the water,

Hemistich.—

You are to strike with the sword, and we to wield the shield.

and bent their refractory heads on the ground. Ere long the soldiers surged round from all sides and by strokes of swords flashing like lightning on the heads of the fugitives and the infidels on the eastern sea-coast, they plunged them in the ocean of their own blood; and their persons, which had defied the command of the Sulṭān, were turned into food for the fish and the crocodiles.

Verse.—

The seven oceans were connected together by the effusion
of blood
And the earth projected out of them from another angle.

Captive women of all descriptions, young, middle-aged, and old, maidens and married, women bearing only male children, those bearing only female ones, women with a few and many children, widows, bashful women, chaste ladies, women endowed with natural beauty were pressed, as slaves, slave maidens, maid servants, female singers, nurses and midwives, into service in the house of every soldier. The rest of their women were taken

captive along with the elephants; women with babies and pregnant ladies were haltered, manacled, fettered and enchained and no vestige of the infidels was left except their blood.

Verse.—

Whoever saw asked: What is it blood or water?

The reply was: It is an island reeking with human blood.

From this place, triumphant and victorious, elated and jubilant, (His Majesty) returned to the place where the heavy baggage had been left, and all the armies from various sides joined His Majesty, laden with rich spoils. From this place they set out for Padamtala¹, which was the haunt of wild elephants, and skirting along the bank of the Mahanadi where elephants countless like stars prowled about, (they) came across elephants beyond enumeration and bagged a large number of them in the valley of a hill. Elephants as ponderous as hills were felled by the shots of arrows, and by God's grace all yearnings for the realization of which His Majesty's stirrups had turned in that direction were fulfilled according to his expectations.

Verses.—

Your achievements have become known all over the world!

The heavens are laid low as a result of your expeditions!

The world is singing praises for you;

The heavens have girded up their loins to serve you.

Glory is the associate of your illustrious armies,

Victory accompanies your fortunate troops.

¹ *Tārīkh-i-Mubārak Shāhī* (B. I. Series, p. 129) also says that the Sultān hunted in Badmavati and Baramtalaoli which by a slight variation of diacritical marks would become Padmavati and Padamtala of our MS. Padmavati is situated within the Khandpara State, about 50 miles west of Cuttack and was an important centre for trade in that part of Orissa. The opposite bank of the river Mahanadi which lies within the jurisdiction of Baramba State, has been used for elephant khoda for ages (*Orissa Feudatory States Gaz.*, p. 345).

در شهر سنه اثنی و ستین و سبعائه جهان گشتگان
 نشان دادند که در آقصی هند بساحل دریائی شرقی در ملک
 جاجنگر افیال و حش که مثال آن تمثال در نقش خیال صورت
 نه بندد. هزاران هزار از هشیار و مست هست، و در آن بیابان
 آدمیان اند وحشی که هرگز مردم مدنی را بچشم ندیده اند،
 ایشانرا زبان مردم معلوم نه، و زبان ایشان مردم را مفهوم نه،
 لباس ایشان از ریش طواویس و طعام شان لحوم جوامیس،
 کاخ ایشان اشجار، مفرش شان اوراق و ازهار، مشربۀ شان
 کف دست که بدان در لیل و نهار آب انهار اغتراف کنند،
 حفات عرات بشر و لیکن از بشریت عاری، مدام ایشانرا
 از عمرانات بیزاری، علامت استنصار ایشان از قبائل خویش
 هنگام ازدحام لشکرها آنست که (چون) لشکری و جماعتی بمحاربه
 ایشان درآید شخصی از احاد ایشان نرمه گوش خود را بآلت
 جارحه قطع کنند تا آن گروه درو دم او معاینه کنند در یکدم
 صد هزار مردم بتناصر و تعاضد ایشان فراهم آیند، چون پیلان
 و حش ایشان بنعره و فریاد و صیاح در مسا و صباح مکابره کنند،
 و بدان عربده صولت پیلان با مهابت را دفع گردانند، لیکن
 چون گرد نعال مراکب لشکر بینند گرد آن نتوانند گشت و از
 جماعت فرد فرد شوند، چون قرد بر درختان بر روند *

اگر از قطع متجاورات اراضی آن یک قطعۀ سون زار
را بهزار زبان صفت کنند یکی از هزار و اندکی از بسیار بیان
نکرده باشند، جمله مردم آن زمین سیاه چوں زاغ و اوطان شان
همه در باغ: * مصرع *

همیشه باشد، آنجا زاغ در باغ

همه خلق آن دیار حربی و باغی اما لطیف طبع و لاغی،
سورِ بستاتین ایشان از گلِ هندی اسود، و بیاض الناسِ شان از سوادِ
سودان، آن سواد (sic) و سوادِ آن قوم از سوادِ سودان بلاد،
ولی چه سود که حبة السواد قلوب اهل دارد و حُبِ ایشان چنان
غلیست که بملازمت مسیح مریمی¹ انفکاک نه پذیرد، بر هر چیز
که نام سودا اطلاق کنند محبوب گیرد، کف را از خنا خضاب داده
چنانستی که از خونِ عشاق و دل مشتاق رنگ داده اند: * بیت *

بخونِ عزیزان فرو برده جنگ

سرانگشت ها کرده عَناب رنگ

در روی شان شادی، در لب نشاط و خنده

در دل هوای عشرت در سرمی شبانه

روی چگونه روی، زلفی چگونه زلفی

این عمر را بشارت وان عیش را بهانه

و در هر چمنی انواع اشجار و الوان اثمار اند، و انار پخته²
که قوتِ باصره از احاطتِ آن قاصر گردد، نارنج که از تاریخ بنای
جهان نارنجِ سفر دیده با رنگ بچنان رنگ کسی ندیده باشد،

¹ Text: لانی.

² Text: پخته. انار.

و یانغ پخشیده، و نخل جوز هر یکی در صعود با خور تقابل نموده که بشمار آن منجَلِ ماه نرسد و از جورِ قَطاعِ ایمن، نبات با لبینت منصوب، فرع چنان مرفوع که چون ماه و خور مجرور نگردد و صرف نپذیرد. اگرچه فاکه دیگر را در هند صرف است اما جوز هم بر آن حرفست و در نثار اثمار بخل ندارد، ثمره آن زیرِ مظلّ مفقاعیست که بی واسطه اسبابِ قفای و بی ازدحامِ انقبابِ کلال، ملوست بشرابِ نبات و پستانِ مرصعه بستانست که بی غفلت و نسیان آدمی زاد را چون ظیرِ مشفقه مثل دهد، نعم از پستانِ انسانی بعدِ حولین و نصف که آوانِ فطامست رضاع لایجوز و حرام اما از پستانِ بستانی رضاع حلال و یجوز مدام، و از ثدی آدمی ولدِ آدم بی بکا شیر نیاید لیکن آن پستان ناخواسته با رضاع شتابد، و دایه بشر در ادرار لبن بخل ورزد لیکن دایه نخل با شیر پستان بخشد، در آن شیر همه از وحت و غلظت درین شیر همه صفوة و رقت، مشرب آن همه وظیفه اطفال و مس این مباح بر نسوان و رجال، و غیر این اشجار دیگر که مخصوص و منصوب اند در بلاد هند چنانکه سپاری که جهانیان در طلب آن جان سپاری میکنند، هر دانه درِست در گوشِ سرو قدی آویخته یا مهره جانست در غلافِ دل پیچیده، عَفص مزاجی که برای تفریحِ قلوبِ عزیزان تنِ خود را بانکسار دهد و برخی اسنان چون اُشنان طحن پذیرد و تا اجزای او در اوراقِ خضر مخمر نشود لبِ ماه رویاں محمر نگردد و دندانِ نازنیناں رنگ نگیرد، و درختِ تار که پنجه بر ارخای سما زده است در شبِ تار

سناره می نماید، اصول او چون اساطین بارگاه سلاطین در چمن
بسانین منصوب، و فروع او بی قطنی مخلوج بتارپود، دیباچ اخضر
منسوج و منسوب، آبهای روان راحت جان و روان، و شهرهای
برامعت و قصرهای با رفعت و اموال فراوان و اسباب بی پایان،
دار حریست بالاتفاق جایز الامر و القتل علی الاطلاق، اهل آن
بلاد همه مشرک که مدام بدمام مست، خمر خوار (و) بت پرست،
قومی اند علاحدہ اباحتی و ملاحدہ، اصنام را اله خود ساخته،
در هر شهری معبدی پرداخته، مشهورترین شان جگنات چنانکه¹
در ساحل دریای غربی سومات و در زمین عرب لات و عزى
و منات، هر بتخانه را خزانه خاص و هر متاعی را درو
کارخانه بالاختصاص.

چون خبر لطافت آن ارض بموقف عرض رسانیدند و بشرف
استماع مقرون شد، هوای ملوف آن طرف بر رای همایون برای قلع
رای گجپت² و قتال اهل شرک و تخریب معابد ایشان و صید پیلان
و نظاره آن مقام بانصارت ازدیاد پذیرفت:

بدین صفت که شنیدم دیار جاجنگر
کشید دل بهوای شکار جاجنگر

بر رای جهان آرای ظلّ الله ابد الله ظلّال جلاله، عزم کار
آن طرف مصمم شد، فرمود تا از عساکر قاهره و افواج جراره
مردان جنگی غزا دیده و مشاق سفر کشیده و جرات ورزیده
جهان گردیده که:

2 Text: گجپت.

1 Text: جگنن چنانکی.

* بیت *

سخت دانند حرب را تدبیر نیک دانند جنگ را هنجار
 بگزینند، و بر ایشان فرمان رسانید تا مرتب و مستعد جریده
 بمتابعت رکاب همایون باشند و از احوال و اثقال در خور مسارعت
 و قدر مسافرت سبک بار باشند و از نسوان و اطفال و حرایر
 و جواری که مصاحبت ایشان درین مهاجرت مادّه خواریست
 با خود نیارند و در ازدیاد زاد نکوشند، برین ترتیب در کنف
 عصمت الهی با کوبهٔ پادشاهی از جونپور خنک جهان نورد را
 زیر رکاب آورده:

* بیت *

سبک‌نگی که نگردد ز سم او بیدار
 گرش بیاشد¹ در چشمهای خفته گذار
 که کرد² روی فلک را ضربت گامش کبود
 که کرد³ پشت سمک را آتش نعلش کباب
 از حیل پنهان شود در سایهٔ پر پشه
 وز هنر جولان کند در گوشهٔ چشم ذباب
 تگآوری که زمین از تحرک سم او
 بود چو نقطهٔ سیاب دایما زلزال
 مقطر از اثر گام او هوا بشهاب
 منقش از اثر نعل او زمین بهلال
 نهنگ‌وار گه پویه در رود به بحار
 پلنگ‌وار گه حمله بر رود ببحال

1 Text: نباشد.

2 Text: کند.

3 Text: کند.

سرونِ گاوِ ثری همچو خانۀ زنبور
 گه درنگِ مشبک کند بمیخِ نعل

بر صوبِ جاجنگر نهفت فرمود، در ایامِ بهارِ رایاتِ همایون¹ در شهرِ بهار وصول شد از آنجا بکوچِ متواتر موکبِ همایون را رکضت فرمود، چون بر سرحدِ ولایتِ سیکهر رسید جانورانِ شکاری که مخصوصِ بدان ولایت اند استکشاف فرمود، گفتند که در سهل² این جبال جانورانند که آنرا گورخوانند اما بصعوبت و حیل دست آیند، صورتِ آن جانوران بجاموس مانند، ماهِ پیشانی باشند و قوایم اربعه و دمِ سپید دارند، از آنجا عنانِ مرکب را چند میل میل فرموده و بسیار گور درکار روزی شد، چون از آنجا بجانبِ سیکهر عزیمت شد در اثنای راه جانورانِ عجیب و غریب در صید آمدند، چون موکب از کوه بدرآمد³ لشکرِ ایشانرا مرگی⁴ پدید آمد و آن حیوانیست بقیاسِ حلوانی و لذتِ طعمِ او چنانکه هیچ گوشتی از لجومِ صید بدان نرسد، و از خواصِ پوستِ او آنست که بر هر کسی و هر طفلی که پاره از آن بندند او را بار صرع نیاید و از حرکاتِ جنّ و شیاطین ایمن گردد، رنگِ او سرخ، و همچنین درآجانِ لعل که رنگِ آن برنگِ طیراً آبایل ماند، ازین جنس درکار بسیار و بی شمار روزی شده، فرمان شد تا آنرا سلخ کنند پوستهای آنرا نگاه دارند، تا مردم از آن انتفاع گیرند

¹ Text: رایاتِ همایون را.

² Text: سهل.

³ Text: مرگی که بدرآمد.

⁴ Text: مرگی.

و بینند، زیرا که تا در طلب کار می‌کردیم اینچنین جانور نادر دیده نشده است *

از آنجا باستیصال رای سیکهر که سی و شش رای او را خدمت میکردند اشتغال اتفاق افتاد، سیکهر کوهیست که شاهی آن با ثریا همسری دارد، عساکر قاهره آن کوه را گرد گرفت، در روز فتح شد، کفار بیشمار علف تیغ شدند و هفتاد هزار مردم و ذراری ایشان اسیر شد، رای سیکهر چون احاطت افواج را معائنه کرد پیش از احصار از آن حصار راه فرار گرفت، مظفر (با) سعادت، نور حقه مملکت، و نور حقیقه سلطنت ثمره باغ جهانداری، ثمره فواد شهریاری، گلستان دولت و زلال چشمه عشرت، برگزیده شاه جهان، شکر خان در آن ایام و در آن مقام بود، از ولادت آن صاحب سعادت سه ماه و ده روز برآمد که آن دره تاج جهانبانی و غره سپهر شادمانی از صدف ظلمات کفرستان بنور حجر تربیت همایون مقاربت یافت، چون رای بد رای راه گریز گزید آن عوده امان از دست او افتاد، هرآینه دولت و امن و انتظام¹ و التیام از رای و بلاد رای بفقدان و افتراق او اعراض نمود:

بود در دل خوشی نبود غمی

رفت از رای هرچه بود نبود

آرام دل و راحت جانم تو بدی

رفتی تو و با تو هر چه بود هست برفت

بعنائت سبحانی مهربانی بدل پادشاه اسلام در حق آن صاحب دولت
بمثابه تمکن یافت که از اکثر اولاد عظمت او ازدیاد پذیرفت،
و هر روز که بتربیت حضرت نشو و نما می یافت¹ بخت و دولت
معاً معاً بنیک نامی ناشی و نامی شد² و علم و هنر با بخت قرین،
در هفت سالگی آهو و گز پا و کوتاه پای و گوزن و نیلگاؤ
و گورخر بتیسر نیم شکاری در شکار انداخت و شیر شرز
بیک سهم او بر جای افتاد، خصائل حمیده و فضائل پسندیده
که باری تعالی بدان صاحب سعادت از خزائن کرم خویش
عطا کرده از حد احصار بیرونست *

بعد فتح بلاد سیکهر توجه بمنازل صوب جاجنگر شد بمهامه
و فیافعی ظلمات که از شب دیجور تاریک تر و از موی سر باریک تر
بود بر مور مرور آن مقتضی ازدحام بودی و بر مار دخول
آن موجب اقتحام:

بوصفش اندر طبع کریم گردد گُند
برنگش اندر دیو رجیم گردد ضال
سموم وار بود بادهای آن محرق
سموم وار بود بادهای آن قتال
طریقش بباریکی پل محشر
مضیقش بتاریکی دل دجال

1 Text: یابد.

2 Text: است.

شی از دلِ سنگ تاریک تر
 رهی از سرِ موی باریک تر

هر منزلی را سبیل هر روزی بیست میل سرعتِ لیل و ایام
 سیر افواج، در سردی سرما بودی، در احتشای سبیل و اثنای
 طریق در آن مَرّ مضیق عجب حالی مشاهده شد، مقدار پنج فرسنگ
 طول و یک میل عرض اشجار طوال اعجازِ بناویه گشته، از اصول
 سقوط و از رؤس هبوط یافته و بعضی که قائم مانده درختی
 هم قدّ وی برو معلق، بالاتفاق اعصاب هم دیگر درباخته، چون هیأت
 آن قطعات خلاف متجاورات مشاهده شد خاص و عام لشکر
 متعجب گشتند که برین نوع انکسار این مقدار اشجار را چه سان
 طاری شده، براهمه آن بلاد گفتند که پیش از قدوم اقدام لشکر
 اسلام دو ماه دیوی از باد درین حدود افتاد، این درختان را از
 بیخ و بنیاد بر کند و بر زمین انداخت، و بعضی درخت را
 بر درخت ایستاده شاخ در شاخ پیچیده و معلق ساخت، براهمه
 و کاهنه و اهل طیره تطیّر کردند که قریب الایام از قهر لشکر
 اسلام در نواحی این مملکت وقوع دواهی خواهد بود و از دست
 جحافل و سرایا بلاها بر سر خواهد رسید، هم بدان قال که
 قال ایشان بود این حال در آن محل حال شده

چون از آنجا در کنف عصمت الهی موکب همایون با کوکبه
 پادشاهی در تینه نگر که شهرست از شهرهای جاجنگر از توطیه
 رجال غزا بکر مانده (برسید) بدخول مردان جنگی ثبّه گشت،
 و دماغ اهل آن قلعه که به پنبه تکبر خلل پذیرفته بود به تنبیه

تیغ پنبه غرور از سر جراحت افکند و کاسِ راس او را با مغزِ نخوت
در هم شکست ۵

لشکر اسلام با غنائمِ کثیره از آنجا روان شده بمنازل
معتاد بکنیا نگر رسید، شهرست که عمرانات او شش فرسخ
زمین است، سکنان او همه برهنان با ترفه و تنعم، از خوف
غارت بیغم، مسکن و موطنشان در حدائق و بساتین فواکه
و ریاحین، چون در خلال آن دیار لشکرهای منصور نصرهم الله
درآمد التماس نمودند که شهری با چنین عظمت و مقامی چنین
پر نعمت آدمیان خوب با صورِ مرغوب بر حسب مطلوب دریافته ایم،
هر یکی بدین صفت موصوف و مردم بمحبت او مشغوف،
حرکات و سکنتشان دلهای ما را ربوده است، از خوف
نقبای درگاه و رقبای با جاه دست بر ایشان دراز کردن نمی توانیم
اگر فرمان شود اغتنام نمائیم و غنائم کثیره بر دست لشکر اسلام
افتد، شهرست معمور و شهیدست بی زنبور، فرمان شد مقصد
ما مصاید پیلان است و کسرِ بتان، و استیصالِ رای، این مواضع
از مضافات و توابع است، شهر مشهور و بلد معمور پیشتر است
که آنجا کثرتِ پیل و مال و غنم و بقر است، و آنجا مقرّای
جاجنگر است، و لشکر را که جریده چندین راه بریده و مشقت
بسیار کشیده اینجا رسیده، نیت و قصد همین است، اگر پیش
از وصول بمقصد اجازت کنیم دست بغارت برند، ائقال و احمال
دامن گیر ایشان شوند، اگر مشغول آن گردند تمنای چیزی که
اهم است بدامنشان نرسد:

= بیت =

بی در قفای هزمت مران
 میادا که دور افگنی یاوران
 بدنبال غارت نرانده¹ سپاه
 که خالی بماند پس پشتِ شاه
 سپه را نگهبانی شهریار
 به از جنگ در حلقه کارزار

از آن کار این کار را مهم دار، ازین کار انکار کن انکار، که این
 شهر در گذرگاه لشکر بیفتاد، چون اصل بر دست افتد فرع
 تابعست، انشاء الله تعالی چون سالم و غانم بعد فتح مقصد
 و نجیح مقصود مراجعت شود، تراهمه با همه² اتباع³ فواضل
 و غنائم زواید ائصال خواهند بود، بوجوه⁴ موعظت از غارت
 ایثار امر حضرت واجب شناختند، و آنرا همچنان بر همان گذاشتند،
 از آنجا عزم پیشتر شد، فوجی از رای برای استخبار ورود
 لشکر اسلام آمده بود، برسبیل عین در عین طریق پناه گرفته،
 بگمان آنکه در نخواهد آمد مسکن خود ساخته، تا از واردی مردی
 و طارقی فردی استکشاف حال کنند و خبر بسوی رای برند،
 بیگان بر شان لشکر فحشاء در رسید، رایات ظفر آیات را دیدند،
 مرغ جان از قفص قالب شان پریده با جمعهم اسیر شدند
 چون رای بر اعتماد اخبار شان پای بر جای مانده بود مترصد آن

¹ Text: نراند.³ Text: اتباع.² Text: تراهمه بر همه.⁴ Text: بوجود موعظت و غارت.

از وصول لشکر اسلام انهای آنها خواهند کرد، چون هیچ یکی
از ایشان از کند اجل نجست و نخست هم ایشان که عین راه بودند
با سر و قتل مبتلا گشتند خبر برای نرسید تا غبار افواج و عثار
لشکر منصور در کُل کُل گهاتی که آن کل کل ست و ستک (sic)
ازو هزار فرسنگ است رسید، و گرد نعال مراکب لشکر در گرد
حصار سارنگ گهر چون گرد باد درآمد و خاک بر سر رای
بد رای افتاد:

* بیت *

ز سم ستور آن دران پهن دشت
زمین شش شد و آسمان گشت هشت

چاره خود از جای قرار جز فرار نیافت و از گریز گریز
ندیده ده بدهقان سپرد و راه فرار گرفت، چون رای پرباندیو
چتر همایون ظلّ الله را معائنہ کرد بجانب چتر گهر گریخت، و القاء
خیل بر غارت پیلاں کرد، و در میانی افیال وحشی در جنگل
اسراع نمود تا گر بدین تعبیه از جنگل رخ پیادگان شاه رهائی
یابد، چون موکب سکندر ثانی با حصول امانی انک:

* بیت *

ز چرخ ناله برآید چو او کشید کمان
بمهر ذره در افتد چو او کشاد کمین

از آن ظلمات عبور فرموده سُرّیه لشکر را بتعاقب رای گسیل کرد،
و افواج منصور را بهر سمتی و جهتی فرستاد تا در سواحل دریای
شرقی چون صاعقه و برق بر کفار زنند و اهل شرک را علف
شمشیر اسلام کنند، و ذرارعی ایشان اسیر سازند و اسباب
و املاک ایشان را غنیمت گیرند و ارسال کتائب باطراف

و جوانب به تتبع شکارگاه پیلان فرمود، و متجسسان در آجام
فرستاد، خبر آوردند که در فلان جنگل در موضعی گله پیلان
دیده‌ام، جز پیلان شاه اخذ ایشان میسر نشود، بدلات این گروه
حرب¹ رکاب همایون بر آن سمت شد، و اسیرانی که در اثنای راه
ماخوذ شده بودند از اخبار ایشان محقق شد قطعاً و یقیناً
جمعی پیلان در آن جای هستند، این شکارگاه را بدور شش
فرسنگ فرمود تا از کنده درختان برگنده برای پیلان زنده
حصنی ساختند، و سوری پرداختند، و اطراف آنرا افواج لشکر
محیط شد، چنانچه مور را از داخل خروج و مار را از خارج
آن دخول ممکن نه گردد، در هفت روز مرتب شد و بهائی
که درون دایره آن سور محصر شده بودند شور در ایشان افتاد،
و سوز عطش و جوع در جوف ایشان اثر کرد. جوق جوق
باکی و شاکی کاس یاس بر دست و رسن محن و طناب اضطراب
و اسیری در گردن، از صغار و کبار بیکبار فریاد برآوردند
که بی قوت شدیم و اولاد و احفاد را که زمرّد و یاقوت بوده‌اند
آتش نامرادی در بوته بلا گداز می‌دهد رجای بقا در آن داریم
که در سلک اسرای امرای لشکر باشیم:

« بیت »

هر بنده که آزاد شود شاد شود

من شاد بر آنم که ترا بنده شوم

اسیری ما بدست لشکر منصور موجب بقای ما ست مرحمت در حق
ما محبوسان آن باشد که در سلسله اساری مسلسل گردانند:

درون قفص طپد هر بجا گرفتاریست
 من از کند تو تا زنده ام نخواهم جست
 مطیع ام تو ام گر دلم بخواهی سوخت
 اسیر حکم تو ام گر تنم بخواهی خست

فرمان شد اماں دهیم لیکن بشرط آنکه پیلانی که درین محوطه
 در اند بمانند، قبول کردند، و بدین شرط خلاص یافتند،
 خبر آوردند که درون این دایره در فلان ناحیه پیلان هستند
 از گاه احصار آب و گاه نیافتن و گاه و بیکاه درین جائگاه
 در میشوند، چنان عاجز شده اند که اگر دسته گاه بر دست گرفته
 بدیشان می نمایند با مردم امنت می ورزند، همان گروه را دلیل
 ساخته بشکار پیل سواری شد، و درون آن محوطه تفتیش فرمود،
 بلطائف احتیال پیلان همچون جبال و قلعت و خیال چنانکه
 در فکر و خیال کسی صورت نه بندد در نبرد آورده، هم در اثنای
 شکار خبر آوردند که رای چتر گهر نیز قرار نموده، پیلان خدمتی
 و عرضه داشت رفع کرده که بنی توده درین گوشه افتاده ام،
 بنده و بنده زاده در گام، از آبا و اجداد خدمتکار مخلص و دولت
 خواهم همیشه کار ما بندگی و خدمتکاریست و سعادت و دولت
 این دیارست که اعلام بر سر این بندگان طالع شده است :

فرخ صباح آنکه تو بروی گذر کنی
 فیروز روز آنکه تو بروی نظر کنی
 آزاد بنده که رود در رکاب تو
 ولایتی که تو آنجا سفر کنی

و باز نموده که ولایت را و شهر را لشکر منصور بتاراج می‌برد، من از خوفِ جان گریخته در بیابانی خزیده هرچه دارم خدمتی پیش آرم:

• بیت •

گر بکویی دل که از تیر تو خست

خدمتی بیرون کشم پیکان بهم

پیدا که از بیم لشکر در جنگل گذاشته بودم تا پیلان وحشی بشکار پیلخانه خاص جمع خواهند آمد، و پیلان وحشی با خود آورده بودم، تیار با خدمتیات پیش درگاه فرستاد (م) جز یک پیل که داشته‌ام، اگر در حق این بنده و بنده زاده از درگاه مرحمت شود و جان را امان باشد بدارم تا بمرحمت حضرت نام گجپی که ابا و جدآ بارث رسیده است بر نیفتد، و تا زنده باشم همیشه پیلان ژنده هر سال ارسال نمایم، و پیش از¹ رسیدن خدمتی رای باکی نام وزیر او بحضرت آمد و باز نمود که سالها از ابا و اجداد رای را خدمت کردم، این زمان بیجری مرا ایذا میکند، چون کار بجا و کارد باستخوان برسد روی ازو تافتم، از رای باکی و شاکی که تاکی مظلوم رای باشم، و حال خود باکه گوئم، و از ناپاکی رای باکه حکایت کنم، بخت من بود که رایات بر سر وقت من رسید، پیش تخت آمدم تا بنیل مراحم درگاه استظهار یابم:

ای سپهر ملک را اقبال تو صاحب قران

وای جهان عدل را انصاف تو مالک رقاب

در دولت گر بخواند آشیان داند نهاد

کاک را در محاب شاهین و منقار عقاب

در هر یک که ولایت نمودن بر سطح این بلاد غلیل گشته

بیت ۵

رو به روی ملک بدست تو باز داد

در هر یک که ولایت نمودن بر سطح این بلاد غلیل گشته

رو به روی ملک بدست تو باز داد

در هر یک که ولایت نمودن بر سطح این بلاد غلیل گشته

رو به روی ملک بدست تو باز داد

در هر یک که ولایت نمودن بر سطح این بلاد غلیل گشته

رو به روی ملک بدست تو باز داد

در هر یک که ولایت نمودن بر سطح این بلاد غلیل گشته

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در هر یک که ولایت نمودن بر سطح این بلاد غلیل گشته

شمس الدین بیرون آمده بود و بر رای جاجنگر پیوسته ، سبحان الله
تا چه ثامت ظلم او سرائت کرده باشد که مؤمنان از وی گریخته
پناه بر کفار آرند :

ستم در عهد او زان گونه خونی شد که هر ساعت

اجل بهر شفاعت آید و دست ستم گیرد

آن مظلوم برسیدنِ رایاتِ همایون با لشکرهای اسلام از کفار بیرون
آمد و با خیل و تبع خموش بدرگاه جهان پناه پیوست ، مرحمت
حضرت چتر سبیل چنانکه آرزو و امید داشت با مراتب
و اسبان بسیار و اموال بیشمار یافت ، و ملازمت رکاب همایون
گرفت ، از آنجا رای همایون لازال مسرور این اقتضا کرد که بنگاه^۱
و لشکر را بموافقت ملک ملوک الشرف و الحجاب سپهکش زمان
تهمتن گیان الغ اعظم نائب باریک ابراهیم اخوه و ملوک الشرق
سپهکش زمان تهمتن گیان قهرمان العساکر صاحب دیوان عرض
ممالک بشیر سلطان در موضع گرناس و رایات ظفر آیات
بقلاع بتخانه جگنات توجه فرمود ، و آن معبد مشرکان آن زمین
و معتقد کافران چین و ماچین است ، و مشهورترین معابد ایشانست ،
نباهای با تکلف کرده و تمثال دمی و صورت جلوه بر جدران
و حیطان نگاشته ، و سکنه آنرا هیئت و شاره و زتی نوعی دیگر
و در صفحه وجوه شان ظلمه پیدا ، و نور عرض ای رونقی ابرو
ندیده ، و جسم و شخص نحیف ، و چینه و جرم و جسد ضعیف ،
و از نسمه و جو (sic) ای نفس و روح چنانستی که حشاشه

و رمقی مانده است، سیصد هزار دینار نقره سالی در مطبخ آن صرف میشود، و از اقصای جوانب و اطراف ابناء و بنات رایات و برهمنات ضال و مضلل از گمراهی پویان، و جماعتی اتباع شیاطین از زنان و سواسی که آنرا دیوداسی¹ میخوانند، و مردان بهره زدن که ایشان را بهره خوانند، نشسته خلق را اضلال میکنند، بعضی چون ذبائح خون خویش را پیش بت اهرام میکنند، و بعضی اجزای اعضای خویش را خلع تقطیع می پوشانند، و بعضی از ربوۀ رفیعۀ و شواهی منیعۀ در مکان سحیق و میاه عمیق بهبوط غریق، و بعضی باستیقاد اضغاث وقود و ابابیل حطب در ظلمات لب حریق میگردند، و جمله کفار که در آن دیار هستند بت رامی پرستند. معبود بحق لا اله الا الله وحده لا شریک له پادشاه اسلام را موفق گردانید تا این بتخانه قدیم را که بر لب دریای شرقی بود خراب کرد، بعد تخریب بدریا غرق گردانید و بت جگنات را فرمود که سوراخ در بینی کردند و بذل خور و مخور گردانیدند و با اصنام دیگر که در بلاد جاجنجر مشرکان معبود ساخته بودند با تمثال جگناته بمثال ملقیات کواسته² برگرداندند، تا در عتبات مساجد اسلام بر ممرسینان³ و راه گذر مصلیان افگندند و در آستانه هر مسجدی شان بخسپانند تا در صدور و ورود و دخول و خروج صدور و اضلاع این اصنام بنعال اقدام اهل اسلام سوده گردند، بعنائت حق جل و علا، بعد حصول این مرام از لب دریای شرقی عود اتفاق افتاد، بعضی از سران افواج

¹ Text: مسواسی.² Text: کواسته.³ Text: سنیات.

که برای نهب و تاراج نامزد بودند خبر فرستادند که نزدیک ساحل دریا جزیره ایست و در و آب گیرِستِ طویل و عریض که مقدار صد هزار مردمِ جاجنگر آنجا¹ پناه گرفته با زن و فرزند و خویش و پیوند، هر صورتی چون ماهی و آفتابی برین صورت چون ماهی در چنین آبی مانده اند، و گفتند سلطان شمس الدین ضابط لکهنوتی با جمله لشکر خویش درین ساحل دریا محیط شده بود بر ایشان قدرت نیافت و صفر الیدین بگذشت، باستماع این خبر رکاب همایون را رکضت بدان سمت شد و افواج را بر سمت هر رکنی تعیین کرد تا از هر طرف درآیند و جزیره را بشمشیر آبدار از قتل مشرکان طشت پر خون سازند، چون اعلام ظفر اعلام همایون مطالع سعد و اختر میمون با لشکرهای دریا جوش بر ساحل آن جزیره طالع شد:

زمین چو روی فلک گشته از سلاح

روی فلک چو پشت زمین گشته از غبار

از سم مرکبان شده مانند غار، کوه

و از شخص کشتگان شده مانند کوه، غار

قادر لم یزل و لایزال رعب در قلوب آن جمع مغلوب القا کرد، چون مدبصر ایشان بر شعاع اسنّه رماح نصر مفتاح، و بنای سیوف مسلوله مقدمه و جناح وقت الصباح رسید صیاح برآوردند در لجه دریا بالاحاج عجز با جمعهم تیغ و سپر و تیر و کمان و جوشن و زره در آب افکندند:

شمشیر زدن از تو، از ما سپر اندازی

و سر رقیب بر زمین نهادند و پیش از آن لشکر از هر طرفی
و بهایم درآمده بود و تیغ برق صدمت را بر فرق لاجیان دریای
شرف و طرف بد دینان را بدریای خون شاں غرق کرده و تنهای شاں
را که از انقیاد امر شاهی آبی بوده اند لقمه ماهی و طعمه
شیرای سمزدانده :

ز خورد عفت دریا برآمد بهم زمین از دگر سو برون دادیم
از مر بختن عشق و عذرا ای بکر و نصف، و عوان ای میانه سال
و غروب و غروب و شیب ای شو دیده و مذکار آنکه
عمه نوزید و میراث آنکه همه مانده زائد و نوزور ای اندک زائنده
و نوزور و بسیر زنده و زمره و بیوه و نیم ای بی شوی و خورده
و شرمگین و جور و نیکو خوی و شایسته ای زنی آراسته بی آرایش،
در سار و بحر لشکر و عسکر و تابع ای چنگر زین غنیمت
در و شرم و نه و و قفسیه و خنجر و غیر ای دیده و حاضره
و پیشدگر و خدمت مدفون و بقایای و قیل و نسیب کرده
و سوار شمر و ز مرصوف و جبهه بحر خبی مصوف و مسر
مقدور و مدفون و مرصوف و کثیر جز خون شمر شمر شده :

بر سبب عورت عیان تو رفت و رفتی

گفته بجزیره دست بر ز خون آلود

ز تنه مکتوب و مکتوب مرده و مسرور و عذوب و مکتوب شده
کرده بدو برور شد و بجزیره عذوب و عذوب و مکتوب شده
مکتوب و مکتوب و مکتوب و مکتوب و مکتوب و مکتوب
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که پیلان با عدد ستاره در و سیاره اند بقصد قتل فیل تتبع آثار کرده پیی پیلان بیعددی یافته، آنجا در دامن کوه شکار پیل حاصل گشته، پیلان کوه شکوه را بزخم تیر انداخته جمیع امائی که برای حه سول آن نهضت رکاب بر آن سمت شده بود بعون ربانی بر حسب اادت میسر شد:

ای از مکارم تو شده در جهان خبر
 افکنده از سیاست تو آسمان سپر
 گیتی زبان کشاده بمدح تو و فلک
 بسته ز بهر خدمت تو در میان کمر
 با موکب جلال تو هم گتف شرف
 با موکب سعادت تو هم عنان خضر

